

ENGLAND
AND
SCOTLANDS
COVENANT
With their GOD;

VIZ.

In { The Protestation,
The Vow and Covenant,
The Solemn League and Covenant,
and an Ordinance of the Lords and
Commons assembled in Parlia-
ment, for the taking the same;
together with an Exhortation made
by the Assembly of DIVINES.

An ORDINANCE for the better Ob-
servation of the LORDS-DAY.

An Ordinance, together with an Order,
for the strict keeping the Monthly fast.

Ordered by the Commons in Parliament,
That these Covenants and Ordinances
be forthwith Printed and Published.

Printed for Edw. Husband, Printer to the
Honorable House of Commons. 1647.

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Die Mercurii, 5 Maii, 1641.

IT is this day Ordered by the House of Commons now assembled in Parliament, That the Preamble, together with the Protestation which the Members of this House made the third day of *May*, shall be forthwith Printed, and the Copies Printed brought to the Clerk of the said House to attest under his Hand, to the end that the Knights, Citizens and Burgeses may send them down to the Sheriffs and Iustices of Peace of the severall Shires, and to the Citizens and Burgeses of the severall Cities, Boroughs and Cinque Ports respectively; And the Knights, Citizens and Burgeses are to intimate unto the Shires, Cities, Boroughs and Cinque Ports, with what willingness all the Members of this House made this Protestation: And further to signifie, That as they justify the taking of it in themselves, so they cannot but approve it in all such as shall take it.

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WE the Knights, Citizens, and Burgesſes in the Commons Houſe of Parliament, finding to the great grief of our hearts, that the Deſigns of the Priests and Jeſuits, and other Adherents to the See of Rome, have of late been more boldly and frequently put in practice then formerly, to the undermining and danger of the ruine of the true Reformed Proteſtant Religion in His Maſteſties Dominions eſta- bliſhed: And finding alſo that there have been, and having juſt cauſe to ſuſpect that there ſtill are, even during the ſitting in Parliament, endeavors to ſubvert the Fundamental Laws of England and Ireland, and to introduce the exerciſe of an Arbitrary and Tyrannical Government, by moſt pernicious and wicked Councils, Practices, Plots and Conſpiracies: And that the long intermiſſion, and unhappy breach of Parliaments hath occasioned many Illegal Taxations, whereupon the Subject hath been proſecuted and grieved: And that divers Inno-

Innovations and Superstitions have been brought into the Church, multitudes driven out of His Majesties Dominions; jealousies raised and fomented betwixt the King and His People; a Popish Army levied in *Ireland*, and two Armies brought into the bowels of this Kingdom, to the hazard of His Majesties Royal Person, the consumption of the Revenues of the Crown and Treasure of this Kingdom: And lastly, finding great cause of jealousy, that endeavors have been, and are used to bring the English Army into this understanding of this Parliament, thereby to incline that Army with force to bring to pass those wicked counsels, Have therefore thought good to joyn themselves in a Declaration of our united Affections and Resolutions, and to make this ensuing Protestation.

I A. B. do in the presence of Almighty God Promise, Vow and Protest, to maintain and defend, as far as lawfully I may, with my life, power and estate, the true Reformed Pro-

restant Religion, expressed in the Do-
 ctine of the Church of England, a-
 gainst all Popery and Popish Innova-
 tions within this Realm, contrary to
 the same Doctrine, and according to
 the duty of my Allegiance, His Ma-
 jesties Royal person, Honour and
 Estate; as also the Power and Privi-
 ledges of Parliament, The lawful
 Rights and Liberties of the Subject,
 and every person that maketh this Pro-
 testation, in whatsoever he shall do in
 the lawful pursuance of the same. And
 to my power, and as far as lawfully I
 may, I will oppose, and by all good
 ways and means endeavor to bring to
 condign punishment, all such as shall
 either by Force, Practise, Counsels,
 Plots, Conspiracies, or otherwise, do
 any thing to the contrary of any thing
 in this present Protestation contained.
 And further, That I shall in all just and
 honorable ways endeavor to preserve
 the Vnion and Peace between the three
 Kingdoms of England, Scotland and
 Ireland; And neither for hope, fear,
 nor other respect shall relinquish this
 Promise, Vow and Protestation.

Whereas

VWhereas some doubts have been raised by several persons out of this House, concerning the meaning of these words contained in the Protestation lately made by the Members of this House, *Viz. The true Reformed Protestant Religion, expressed in the Doctrine of the Church of England, against all Popery and Popish Innovations within this Realm, contrary to the same Doctrine;* This House doth Declare, That by those words, was, and is meant, onely the Publique Doctrine professed in the said Church, so far as it is opposite to Popery and Popish Innovations; And that the said words are not to be extended to the maintaining of any form of Worship, Discipline or Government, nor of any Rites or Ceremonies of the said Church of England.

Die Veneris, 30 Julii, 1641.

Resolved upon the Questions,

THat this House doth conceive, That the Protestation made by them, is fit to be taken by every person that is well-affected in Religion, and to the good of the Common-wealth; And therefore doth Declare, That what person soever shall not take the Protestation, is unfit to bear Office in the Church or Commonwealth.



The Vow and Covenant appointed by the Lords and Commons assembled in Parliament, to be taken by every man, in the Cities of London, Westminster, the Suburbs and Liberties thereof, and throughout the whole Kingdom.

VHereas the Lords and Commons now assembled in Parliament have Declared, That there hath been

been and now is a Popish and Trai-
 terous Plot for the subversion of the
 true Protestant Reformed Religion,
 and the Liberty of the Subject ; and
 that in pursuance thereof, a Popish
 Army hath been raised, and now is on
 foot in divers parts of this Kingdom :
 And have further in a solemn manner
 Declared, Vowed and Covenanted,
 That in order to the security and pre-
 servation of the true Protestant Re-
 ligion, and Liberty of the Subject,
 they will not consent to the laying
 down of Arms, so long as the Papists
 now in open War against the Parlia-
 ment, shall by force of Arms be pro-
 tected from the Iustice thereof. And
 whereas the Lords and Commons
 have Declared, That there hath been a
 treacherous and horrid Design lately
 discovered, by the great blessing and
 special providence of God, of divers
 persons to joyn themselves with the
 Armies raised by the King, and to de-
 stroy the Forces raised by the Lords
 and Commons in Parliament, to sur-
 prise the Cities of London and West-
 minster, with the Suburbs, and by

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Arms.

Arms to force the Parliament: And the said Lords and Commons finding by constant experience, that many ways of Force and Treachery are continually attempted, to bring to utter ruine and destruction the Parliament and Kingdom, and that which is dearest, the true Protestant Religion And that for the preventing and withstanding the same, they have thought fit, That all who are true hearted, and lovers of their Countrey, should binde themselves each to other in a sacred Vow and Covenant, in manner and form as followeth; and accordingly,

I *A. B.* in humility and reverence of the Divine Majesty declare my hearty sorrow for my own sins, and the sins of this Nation, which have deserved the calamities and judgements that now lie upon it; And my true intention is, by Gods grace to endeavor the amendment of my own ways; And that I do abhor and detest the said wicked and treacherous Design lately discovered, And that I never gave nor will give my assent to the

execution thereof, but will according
 to my power and Vocation, oppose
 and resist the same, and all other of the
 like nature : And in case any other
 like Design shall hereafter come to my
 knowledge, I will make such timely
 discovery as I shall conceive may best
 conduce to the preventing thereof.
 And whereas I do in my conscience
 believe, That the Forces raised by
 the Two Houses of Parliament are
 raised and continued for their just De-
 fence, and for the Defence of the true
 Protestant Religion and Liberties of
 the Subject, against the Forces raised
 by the King : I do here in the pre-
 sence of Almighty G O D, Declare,
 Vow and Covenant, That I will,
 according to my power and vocation,
 assist the Forces raised and continued
 by both Houses of Parliament, a-
 gainst the Forces raised by the King
 without their consent; and will like-
 wise assist all other persons that shall
 take this Oath, in what they shall do
 in pursuance thereof; And will not
 directly or indirectly adhere unto,
 nor shall willingly assist the Forces
 raised

raised by the King without the consent of both Houses of Parliament. And this Vow and Covenant I make in the presence of Almighty God, the Searcher of all hearts, with a true Intention to perform the same, as I shall answer at the great Day, when the secrets of all hearts shall be disclosed.



Come, let us joyn our selves to the Lord in a perpetual Covenant, that shall not be forgotten, Iere. 50. 5. Take away the wicked from before the King, and his Throne shall be established in righteousness, Prov. 25. 5. And all Judah rejoyced at the Oath, for they had sworn with all their heart, and sought him with their whole desire, and he was found of them; and the Lord gave them rest round about, 2 Chron. 15. 15.

The excellent Usefulnessse of this COVENANT.

VNion with God, Conformity to God, and Vnity of the Three Kingdoms, are things most desireable: In the first we are Happy: In the second Holy: In the third is Strength, Peace and Safety. These are the kindly fruits of this Covenant, and a Covenant that brings forth these, how gladly should it be embraced,

embraced, and how willingly received; They are lovely Bands that binde us to be happy, holy and safe. The heart of man is backsliding, and a Covenant is like a hedge or wall to stop us from going back; it being a good and ready answer to a tempter or temptation: How shall I do this, and break my Covenant? Surely we have been too loose toward God, having almost lost a Religion; too loose in our lives, and too dis-united among our selves; and well it may be thought, that a main end of this Rod, which now lies upon us, is to beat us into this Covenant, that thereby we may be knit faster to God, to Holiness, and each to other by this Band of Vnity. Yet the taking is not the chief part of a Covenant, but the keeping. The benefits of a Covenant are then sure and steadfast to us, when we are steadfast in the Covenant: Now a main cause of unsteadfastness in the Covenant is forgetfulness of it. To prevent this, the Covenant is presented in this form, that being set up before us, it may be daily seen, and by seeing remembred, and by remembering performed;

formed; and withal let us remember this, That all the ways of God are mercy and truth to them that fear him and keep his Covenant. But because no man is strong in his own strength, let us seek strength of him who is both our Strength and our Redeemer; that by him we may be enabled to keep our Covenant with him, that so he may delight to dwell with us, to be called our God, and to call us his people; upon which happy condition attend Peace, Prosperity and all blessings of Heaven and Earth, temporal and eternal.

VVE Noblemen, Barons, Knights,
Gentlemen, Citizens, Burgesss,
Ministers of the Gospel, and Commons of
all sorts in the Kingdoms of England,
Scotland and Ireland, by the providence
of God, living under one King, and being
of one Reformed Religion, having before
our eyes the glory of God, and the ad-
vancement of the Kingdom of our Lord
and Savior Jesus Christ, the honor and
happiness of the Kings Majesty, and His
Posterity, and the true publique Liberty,
Safety

Safety & Peace of the Kingdoms; where
 in every ones private condition is inclu-
 ded; and calling to minde the treacherous
 and bloody plots, conspiracies, attempts
 and practices of the Enemies of God, a-
 gainst the true Religion, and professours
 thereof; in all places, especially in these
 three Kingdoms ever since the Reforma-
 tion of Religion, & how much their rage,
 power and presumption are of late, and at
 this time increased and exercised; where-
 of the deplorable estate of the Church and
 Kingdom of Ireland, the distressed estate
 of the Church and Kingdom of England,
 and the dangerous estate of the Church and
 Kingdom of Scotland, are present & pub-
 like Testimonies; we have now at last, (af-
 ter other means of Supplication, Remon-
 strance, Protestations and Sufferings) for
 the preservation of our selves & our Reli-
 gion from utter ruine and Destruction;
 according to the commendable practice of
 these Kingdoms in former times, and the
 Example of Gods people in other Nations,
 after mature deliberation, resolved and
 determined to enter into a mutual and So-
 lemn League and Covenant, wherein we
 all subscribe, and each one of us for him-
 self,

self, with our hands lifted up to the most high God, do Swear :

I. **T**Hat we shall sincerely, really & constantly, through the Grace of God, endeavor in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, against our common Enemies, the Reformation of Religion in the Kingdoms of England and Ireland, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best Reformed Churches; And shall endeavour to bring the Churches of God in the Three Kingdoms, to the nearest Conjunction and Uniformity in Religion, Confession of Faith, form of Church-government, Directory for Worship and Catechizing : That we and our Posterity after us, may as Brethren live in Faith and Love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, endeavor
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the extirpation of Popery, Prelacy, (that is, Church-government by Archbishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastical Officers depending on that Hierarchy) Superstition, Heresie, Schism, Prophaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godliness, lest we partake in other mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one and his Name one in the Three Kingdoms.

III. We shall with the same sincerity, reality and constancy, in our several Vocations, endeavor with our Estates and Lives, mutually to preserve the Rights and Priviledges of the Parliament, and the Liberties of the Kingdoms, and to preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion and Liberties of the Kingdoms, that the world may bear witness with our consciences of our loyalty, and that we have no
thoughts

thoughts or intentions to diminish his Majesties just power and greatness.

IV. We shall also with all faithfulness endeavor the discovery of all such as have been, or shall be Incendiaries, Malignants or evil Instruments, by hindring the Reformation of Religion, dividing the King from His People, or one of the Kingdoms from another, or making any Faction or parties amongst the people, contrary to this League and Covenant, that they may be brought to publique Tryal, and receive condign punishment, as the degree of their Offences shall require or deserve, or the Supreme Iudicatories of both Kingdoms respectively, or others, having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed Peace between these Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lately concluded and settled by both Parliaments, we shall each one of us, according to our place and interest, endeavor that they may remain

main conjoynd in a firm Peace and Vnion to all Posterity ; And that Iustice may be done upon the wilful Opposers thereof, in maner exprest in the present Articles.

VI. We shall also, according to our places and callings, in this Common Cause of Religion, Liberty and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer our selves directly or indirectly, by whatsoever combination, perswasion or terror to be divided and withdrawn from this blessed Vnion and Conjunction; whether to make defection to the contrary part, or give our selves to a detestable indifferency or neutrality in this Cause, which so much concerneth the glory of God, the good of the Kingdoms, and Honor of the King; but shall all the days of our lives zealously and constantly continue therein against all opposition; and promote the same according to our power, against all Lets and Impediments whatsoever; and what we are
not

not able our selves to suppress or overcome ; we shall reveal and make known, that it may be timely prevented or removed : All which we shall do as in the sight of God.

And because these Kingdoms are guilty of many sins and provocations against God, and his Son Iesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof : We profess and declare before God and the World our unfeigned desire to be humbled for our own sins, and for the sins of these Kingdoms, especially that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not labored for the purity & power thereof, and that we have not endeavored to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions, so much abounding amongst us ; And our true and unfeigned purpose, desire & endeavor for our selves and all others under our power and charge, both in publike and in private, in all duties we owe to God and man, to amend our lives, and each

each one to go before another in the example of a real Reformation, that the Lord may turn away his wrath and heavy indignation, and establish these Churches and Kingdoms in truth and peace. And this Covenant we make in the presence of Almighty G O D, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great Day, when the secrets of all hearts shall be disclosed, Most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches, groaning under, or in danger of the yoke of Antichristian tyranny, to joyn in the same, or like Association and Covenant to the glory of God, the enlargement of the Kingdom of Iesus Christ, and the Peace and Tranquility of Christian Kingdoms and Commonwealths.



An Ordinance of the
Lords and Commons as-
sembled in Parliament; With
Instructions for the taking of
the *League and Covenant* in
the Kingdom of *England*
and Dominion of
Wales.

VV Hereas a Covenant for the
preservation and Refor-
mation of Religion, The
maintenance and defence of Laws and
Liberties, hath been thought a fit and
excellent means to acquire the fa-
vor of Almighty GOD towards the
Three Kingdoms of *England, Scotland*
and *Ireland*; and likewise to Vnite
them, and by uniting, to strengthen and
fortifie them against the Common-
Enemy of the true Reformed Religi-
on,

on, Peace and Prosperity of these Kingdoms; And whereas both Houses of Parliament in *England*, the Cities of *London* and *Westminster*, and the Kingdom of *Scotland* have already taken the same; It is now Ordered and Ordained by the Lords and Commons in Parliament, That the same Covenant be solemnly taken in all places throughout the Kingdom of *England* and Dominion of *Wales*. And for the better and more orderly taking thereof, these Directions ensuing are appointed and enjoyned strictly to be followed.

Instructions

*Instructions for the taking of
the Solemn League and Co-
venant throughout the King-
dom.*

I. **T**hat the Speakers of both Houses of Parliament do speedily send (to the Lord General, and all other Commanders in chief, and Governours of Towns, Forts, Castles, and Garisons, as also to the Earl of *Warwick* Lord High Admiral of *England*) true Copies of the Solemn League and Covenant, to the end it may be taken by all Officers and Soldiers under their several Commands.

II. That all the Knights and Burgeses now in Parliament, do take special care speedily to send down into their several Counties (which are or shall hereafter be under the power of the Parliament) a competent number of true Copies of the said League and Covenant, unto the Committees of Parliament in their several Counties; And that the said Committees do

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within

within six days at the most disperse the said copies, to every Parish Church or Chappel in the several Counties, to be delivered unto the Ministers, Churchwardens or Constables of the several Parishes.

III. That the said Committees be required to return a Certificate of the day when they received the said copies; as also the day they sent them forth, and to what Parishes they have sent them; which Certificate they are to return to the Clerk of the Parliament, appointed for the Commons House, that so an accompt may be given of it, as there shall be occasion.

IV. That the several Ministers be required to read the said Covenant publikely unto their people the next Lords-day after they receive it, and prepare their people for it, against the time that they shall be called to take it.

V. That the said League and Covenant be taken by the Committees of Parliament in the place where they reside, and tendred also to the Inhabitants of the Town, within seven days after it comes to the said Committees hands.

VI. That

VI. That the said Committees, after they have taken it themselves, do speedily disperse themselves through the said Counties, so as three or four of them be together on days appointed at the chief places of meeting for the several Divisions of the said Counties; and summon all the Ministers, Churchwardens, Constables and other Officers unto that place, where, after a Sermon preached by one appointed by the Committee for that purpose, they cause the same Minister to tender the League and Covenant unto all such Ministers and other Officers, to be taken and subscribed by them, in the presence of the said Committees.

VII. That the said Committees do withal give the said Ministers in charge to tender it unto all the rest of their Parishioners the next Lords day, making then unto their said Parishioners some solemn Exhortation concerning the taking and observing thereof; and that the said Committees do also return to the several Parishes, the Names of all such as have taken the Covenant before them, who

yet shall also subscribe their names in the Book or Roll with their Neighbours in their several Parishes. And if any Minister refuse or neglect to appear at the said summons, or refuse to take the said Covenant before the Committee, or to tender it to his Parish, then the Committee be careful to appoint another Minister to do it in his place.

VIII. That the League and Covenant be tendered to all men, within the several Parishes, above the Age of eighteen, as well lodgers as inhabitants.

IX. That it be recommended to the Earl of Manchester, to take special care that it be tendered and taken in the University of Cambridge.

X. That for the better encouragement of all sorts of persons to take it, it be recommended to the Assembly of Divines to make a brief Declaration by way of Exhortation, to all sorts of persons to take it as that which they judge not only lawful, but (all things considered) exceeding expedient and necessary, for all that wish well to Religion, the King and Kingdom to joyne in, and to be a singular pledge of
Gods

Gods gracious goodness to all the three Kingdoms.

XI. That if any Minister do refuse to take, or to render the Covenant, on any other persons persons do not take it the Lords day that it is rendered, that there is to be rendered to them again the Lords day following, and if they still come in to refuse it, that their Names be rehearsed by the Minister that renders it, and by the Church Warden, or Constable to the Committee; and by them to the House of Commons, that such further course may be taken with them as the House of Parliament shall see cause to provide.

XII. That all such persons be within the several Parishes, when notice is given of the taking of it, and do absent themselves from the Church at the time of taking it, and come not in afterwards to the Minister and Church Warden, or other Officers to take it in their presence before the return be made, be returned as refusers.

The manner of the taking it to be thus. The Minister to read the whole Covenant distinctly and audibly in the

Pulpit, and during the time of reading thereof, the whole Congregation to be uncovered, and at the end of his reading thereof, all to take it standing, lifting up their Righe hands bare, and then afterwards to subscribe it severally, by writing their names (or their marks, to which their names are to be added) in a Parchment Roll or Book, wherinto the Covenant is to be inserted, purposely provided for that end, and kept as a Record in the Parish.

XIII. That the Assembly of Divines do prepare an Exhortation for the better taking of the Covenant: And that the said Exhortation, and the Declaration of the Kingdoms of England and Scotland, joyned in the Armies, for the Vindication and Defence of their Religion, Liberties and Laws, against the Popish, Prelatical and Malignant party, and passed the 30 of Jan. last, be publikely read, when the Covenant is read, according to the fourth and sixth Articles: And that a sufficient number of Copies of the said Declaration be sent by the persons appointed to send the true Copies of the said Covenant, in the first and second Articles,

F I N I S.



*An Exhortation to the taking of
the Solemn League and Co-
venant, for Reformation and
Defence of Religion, the Ho-
nour and Happinesse of the
King, and the Peace and Safe-
ty of the Three Kingdoms of
England, Scotland and Ire-
land.*

IF the power of Religion, or solid Reason, if Loyalty to the King, and piety to their Native Countrey, or love to themselves, and natural affection to their Posterity, if the Example of men touched with a deep sense of all these, or Extraordinary Success from God thereupon, can awaken an embroiled bleeding Remnant to embrace the Sovereign and onely means of their Recovery, there can be no doubt but this Solemn

League and Covenant will finde whosoever it shall be tendered, a people ready to enter into it with all cheerfulness and duty.

And were it not commended to the Kingdom by the concurrent encouragement of the Honorable Houses of Parliament, the Assembly of Divines, the renowned City of London, multitudes of other persons of eminent rank and quality in this Nation, and the whole Body of Scotland, who have all willingly sworn and subscribed it, with rejoycing at the Oath, so graciously seconded from Heaven already, by blasting the Counsels, and breaking the power of the Enemy more then ever; yet it goeth forth in its own strength, with such convincing evidence of Equity, Truth and Righteousness, as may raise in all (not wilfully ignorant, or miserably seduced) inflamed Affections to joyn with their Brethren in this happy Bond, for putting an end to the present miseries, and for saving both of King and Kingdom from utter ruine, now so strongly and openly labored
by

By the Popish faction, and such as have been bewitched and besotted by that viperous and bloody generation.

For what is there almost in this Covenant, which was not for substance either expressed or manifestly included in that Solemn Profession of May 4. 1641. wherein the whole Kingdom stands engaged until this day? The sinful neglect whereof, doth (as we may justly fear) open one floodgate the more to let in all these calamities upon the Kingdom, and cast upon it a necessity of renewing Covenant, and of entering into this.

It is be said, the extirpation of Prelacy, to wit, the whole Hierarchical Government (standing as yet, by the known Laws of the Kingdom) is now and unwarrantable. This will appear to all impartial understandings (though now) to be not only warrantable, but necessary; if they consider (to omit what some say, that this Government was never formally Established by any Laws of the Kingdom at all) that the very life and soul thereof is already taken from it.

by an Act passed this present Parliament, so as (like *Jezabels* Carcass, of which no more was left but the skull, the feet, and the palms of her hands) nothing of Jurisdiction remains but what is precarious in them, and voluntary in those who submit unto them: That their whole Government is at best but a humane Constitution, and such as is found and adjudged by both Houses of Parliament (in which the judgement of the whole KINGDOM is involved and declared) not onely very prejudicial to the Civil State, but a great hindrance also to the perfect Reformation of Religion; Yea, who knoweth it not to be too much an enemy thereunto, and destructive to the power of Godliness, and pure administration of the Ordinances of Christ? which moveth the well-affected (almost throughout this Kingdom, long since to Petition this PARLIAMENT) (as hath been desired before even in the Reign of *Queen Elizabeth* and of *King James*) for a total abolition of the same: Nor is any man hereby bound to offer any

any violence to their persons, but only, in his place and calling, to endeavour their Extirpation in a lawful way

And as for those Clergymen, who pretend that they (above all other) cannot Covenant to extirpare that Government, because they have (as they say) taken a solemn Oath to obey the Bishops, *in licitis & honestis*: They can tell, if they please, that they that have sworn obedience to the Laws of the Land, are not thereby prohibited from endeavouring by all Lawful means the abulition of those Laws, when they prove inconvenient or mischievous. And yet if there should any Oath be found, into which any Ministers or others have entred, not warranted by the Laws of God and the Land, in this case, they must teach themselves and others, that such Oaths call for repentance, not pertinacy in them.

If it be pleaded that this Covenant crossieth the Oaths of *Supremacy* and *Allegiance*; there can be nothing further from truth: for, this COVENANT
bindes.

bindes all, and more strongly engageth them to preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion and Liberties of the Kingdoms.

That scruple, That this is done without the Kings consent, will soon be removed, if it be remembered that the Protestation of the fifth of May before-mentioned, was in the same manner Voted and Executed by both Houses, and after (by Order of one House alone) sent abroad to all the Kingdoms. His Majesty not excepting against it, or giving any stop to the taking of it, albeit he was then Resident in Person at White-Hall.

Thus Ezra and Nehemiah drew all the People into a Covenant, without any special Commission from the Persian Monarchs (then their Sovereigns) so to do, albeit they were not free Subjects, but Vassals, and one of them the mental Servant of Artaxerxes, then by Conquest King of Judah also.

Not hath this Doctrine or Practice been

been deemed seditious or unwarrantable by the Princes that have sat upon the English Throne, but justified and defended by Queen Elizabeth of blessed Memory, with the expence of much Treasure and Noble blood, in the United Provinces of the Netherlands, combined not onely without but against the unjust violence of Philip of Spain; King James followed her steps, so far as to approve their union, and to enter into League with them as free States, which is continued by His Majesty now Reigning unto this day; who both by His Expedition for Relief of Rochel in France, and His strict Confederacy with the Prince of Orange, and the States General, notwithstanding all the importunity of Spain to the contrary, hath set to His Seal, That all that had been done by His Royal Ancestors, in maintenance of those who had so engaged and combined themselves, was just and warrantable.

- And what had become of the Religion, Laws and Liberties of our Sister

Sister Nation of Scotland; had they not entred into such a Solemn League and Covenant at the beginning of the late Troubles there; which course, however it was at first, by the Popish and Prelarick Projectors, represented to His Majesty as an Offence of the highest nature, justly deserving chastisement by the fury of a puissant Army; yet when the matter came afterwards in cool blood to be debated, first by Commissioners of both Kingdoms, and then in open Parliament here (when all those of either House, who are now engaged at Oxford were present in Parliament, and gave their Votes therein) it was found, adjudged and declared by the King in Parliament, That our dear Brethren of Scotland had done nothing, but what became Loyal and Obedient Subjects, and were thereupon by Act of Parliament, publikely righted in all the Churches of this Kingdom, where they had been defamed.

Therefore however some men, hoodwinked and blinded by the Artifices of those Jesuitical Engineers,
who

who have long conspired to sacrifice
 our Religion to the Idolatry of Rome,
 our Laws, Liberties and Persons to
 Arbitrary slavery, and our Estates to
 their insatiable Avarice, may possibly
 be deterred and amused with high
 Threats and Declarations, flying up
 and down on the wings of the Royal
 Name and Countenance (now ca-
 pivated and prostituted to serve all
 their lusts) to Proclaim all Rebels
 and Traytors who take this Cove-
 nant; Yet let no faithful English
 heart be afraid to joyn with our Bre-
 thren of all the Three Kingdoms in
 this Solemn League, as sometimes the
 men of *Israel* (although under ano-
 ther King, did with the men of
Judah) at the invitation of *Hzechiah*,
 2 *Chron* 30.

What though those tongues set on
 fire by Hell do rail and threaten
 That God who was pleased to clear
 up the innocency of *Mordecai* and the
 Jews against all the malicious Asper-
 sions of wicked *Haman* to his and
 their Sovereign, so as all his plotting
 produced but this effect, That when

the Kings Commandment and Decree drew
near to be put in execution, and the Eue-
mics of the Jews hoped to have power
over them, it was turned to the contrary,
and the Jews had rule over them that
hated them, and laid hands on such as
sought their hurt, so as no man could with-
stand them. Fifth 9. and that same God
who but even as yesterday vouch-
safed to disperse and scatter those dark
clouds and fogs which overshadowed
that Loyal and Religious Kingdom
of Scotland, and to make their Right-
eousness to shine as clear as the Sun
at Noon-day in the very eyes of their
greatest Enemies, will doubtlesly
stand by all those who with singler-
ness of heart, and a due sense of their
own sin, and a necessity of Reforma-
tion, shall now enter into an ever-
lasting Covenant with the Lord, never
to be forgotten, to put an end to all
those unhappy and unnatural Breaches
between the King, and such as are
faithful in the Land: causing their
righteousness and praise to bring forth
before all the Nations, to the terror
and confusion of those men of blood.

the

the confederate Enemies of God and the King, who have long combined, and have now calked together the dregs and scum of many Kingdoms, to bury all the Glory, Honor and Liberty of this Nation, in the eternal Grave of dishonor and destruction.



Die Veneris, 9 Febr. 1643.

AN Exhortation touching the taking of the Solemn League and Covenant, and for satisfying of such Scruples as may arise in the taking of it, was this day read the first and second time, and by Vote upon the Question assented unto, and Ordered to be forthwith Printed.

H: Elsynge, Clet. Parl. D. Com.

and Commons for remedy thereof
doe Order and Ordained, That all the
Laws Enacted, and in force, con-
cerning the Observation of the Lords
An



*An Ordinance of the Lords and
Commons assembled in Parlia-
ment, for the better Observation
of the Lords-day.*

FOrasmuch as the Lord-day, notwithstanding several good Laws heretofore made, hath been not only greatly prophaned, but divers ungodly Books have been published by the Prelatical Faction, against the Morality of that Day, and to counter-
nance the prophanation of the same, to the manifest indangering of Souls, prejudice of the true Religion, great dishonor of Almighty God, and provocation of his just wrath and indignation against this Land; The Lords and Commons for remedy thereof, do Order and Ordain, and be it Ordered and Ordained, That all the Laws Enacted, and in force, concerning the Observation of the Lords-day,

day, be carefully put in execution; and that all and singular person and persons whatsoever, shall on every Lords-day apply themselves to the sanctification of the same, by exercising themselves thereon, in the duties of Piety and true Religion, publicly and privately: And that no person or persons whatsoever, shall publicly cry, shew forth, expose to sale, any Wares, Merchandizes, Fruits, Herbs, Goods or Chattels whatsoever, upon the Lords day, or any part thereof; upon pain, that every person so offending, shall forfeit the same Goods so cryed, shewed forth, or put to sale: And that no person or persons whatsoever, shall, without reasonable cause for the same, Travel, carry Burthens, or do any worldly labors or work whatsoever, upon that day or any part thereof; upon pain, that every one travelling contrary to the meaning of this Ordinance, shall forfeit for every Offence, Ten shillings of lawful money; and that every person carrying any burthen, or doing any worldly labor or work, contrary to the meaning

ing

ing hereof shall forfeit Five shillings of like money for every such Offence. And be it further Ordained, That no person or persons shall hereafter upon the Lords-day use exercise, keep, maintain, or be present at any Wrestling, Shooting, Bowling, Ringing of Bells for pleasure or pastime, Masques, Wake, otherwise called Frosts, Church Ale, Dancing, Games, Sports or Pastimes whatsoever, upon pain, That every person so offending, being above the Age of Fourteen years, shall lose and forfeit Five shillings for every such Offence. And be it further Ordained, that all and singular person and persons that have the care, government, tuition or education of any childe or children, under or within the Age of Fourteen years, shall forfeit and lose Twelve pence for every of the said Offences that shall be committed by any such childe and children. And because the Prophanation of the Lords-day hath been heretofore greatly occasioned by May-poles (a Heathenish vanity, generally abused to superstition and wickedness). The Lords and Commons

to further Order and Ordain; That all
 and singular May-poles, that are, or
 shall be erected, shall be taken down,
 and removed by the Constables, Bor-
 ougholders, Tything-men, petty Con-
 stables, and Church-wardens of the
 Parishes and Places where the same be;
 And that no May-pole shall be hereaf-
 ter set up, erected or suffered to be
 within this Kingdom of England, or
 Dominion of Wales. And it is fur-
 ther Ordained, That if any of the said
 Officers shall neglect to do their Of-
 fice in the Premises, within one week
 after notice of this Ordinance, every
 of them for such neglect shall forfeit
 Five shillings of lawful moneys; and
 so from week to week, weekly Five
 shillings more afterwards, till the said
 May-pole shall be taken down and re-
 moved. And that if any Justice of
 the Peace of the County, or the chief
 Officer or Officers, or any Justice of
 the Peace, or or within any City, Bo-
 rough or Town Corporate, where
 the said Offences shall be committed
 upon him or their view, or confession
 of the party, or proof of any one or
 more

more witnesses by Oath & which the
 said Justice, chief Officer or Officers,
 is by this Ordinance Authorized to
 minister) shall finde any person offen-
 ding in the Premises, the said Justice,
 or chief Officer or Officers, shall give
 Warrant under his or their Hand and
 Seal, to the Constables or Church-
 wardens of the Parish or Parishes
 where such Offence shall be commit-
 ted, to seize the said Goods cryed,
 shewed forth, or put to sale as afore-
 said, and to levy the said other forfei-
 tures or penalties by way of Distress,
 and sale of the goods of every such
 Offendor, rendering to the said Offen-
 dors the overplus of the moneys rai-
 sed thereby; And in default of such
 Distress, or in case of insufficiency,
 or inability of the Offendor to pay the
 said forfeitures or penalties, that the
 party offending be set publicly in
 the Stocks by the space of three hours;
 And all and singular the forfeitures
 or penalties aforesaid, shall be employed
 and converted to the use of the poor of
 the Parish where the said Offences shall
 be committed: saving onely, that it
 shall

shall and may be lawful, to and for any such Justice, Major or Head-Officer or Officers, out of the said forfeitures or penalties, to reward any person or persons that shall inform of any Offence against this Ordinance, according to their Discretions; so as such reward exceed not the third part of the forfeiture or penalties. And it is further Ordained by the said Lords and Commons, That the Kings Declaration concerning observing of Wakes, and use of Exercise and Recreation upon the Lords day, The Book intituled, *The Kings Majesties Declaration to His Subjects, concerning lawful Sports to be used*; and all other Books and Pamphlets that have been, or shall be Written, Printed and Published against the Morality of the Fourth Commandment, or of the Lords day, or to countenance the Prophanation thereof, be called in, seized and suppressed, and publickly burnt, by the Justices of Peace, or some or one of them, or by the chief Officer or Officers aforesaid, in their several Limits, or by their Warrant or Command.

mand. Provided, and be it Declared,
 That nothing in this Ordinance shall
 extend to the prohibiting of dressing
 of Meat in private Families, or the
 dressing and sale of Victuals in a mo-
 derate way, in Inns or Victualling-
 houses, for the use of such as other-
 wise cannot be provided for; or to
 the crying or selling of Milk before
 Nine of the clock in the Morning,
 or after Four of the clock in the Af-
 ternoon, from the Tenth of September
 till the Tenth of March: or before
 Eight of the clock in the Morning, or
 after Five of the clock in the After-
 noon, from the Tenth of March till
 the Tenth of September. And whereas
 there is great breach of the Sabbath
 by Rogues, Vagabonds and Beggars,
 It is further Ordained, That the Lord
 Mayor of the City of London, and all
 Justices of Peace, Constables, Church-
 wardens, and other Officers and Mi-
 nisters whatsoever, shall from time to
 time cause all Laws against Rogues,
 Vagabonds and Beggars, to be put in
 due execution; and take order, That
 all Rogues, Vagabonds and Beggars,
 do

do on every Sabbath day repair to some Church or Chappel, and remain there soberly and orderly during the time of Divine Worship. And that all and singular person and persons, that shall do any thing in the execution of this Ordinance, shall be protected and saved harmless by the Power and Authority of Parliament.

And be it further Ordained, That this Ordinance be Printed and Published, and read in all Parish Churches and Chappels, before the Sermon in the Morning, on some Lords day before the first of May next, on the South side of Trent, and before the first of June next on the North side of Trent.

Die Sabbathi, 6 April, 1644.

ORdered by the Lords and Commons assembled in Parliament, That this Ordinance be Printed and Published, and read in all Churches and Chappels, before the Sermon in the Morning, on some Lords day before the first of May next, on the South side of Trent, and before the first day of June next on the North side of Trent.

H; Elsynge, Cler. Parl. D. Com.



*An Ordinance of the Lords and
Commons assembled in Parlia-
ment, for the better observing
and keeping a Monethly Fast,
within the Kingdom of Eng-
land and Dominion of Wales.*

VHEREAS the Kings most
Excellent Majesty, upon
the request of the Lords
and Commons in this present Parlia-
ment assembled, and by and with their
advice and consent, considering the
lamentable and distressed condition of
His good Subjects in the Kingdom of
Ireland (that there might be a ge-
neral Humiliation of all the Estates
of this Kingdom before Almighty
God in Fasting and Prayer) was
graciously pleased to Command the
keeping of a Monethly Fast; and to
the end that all persons might the bet-
ter

((51))

ten take notice thereof (and to leave
such without excuse, as should nor
duly keep and observe the same) did
afterward by His Proclamation of the
Eighth of January, 1641. appoint that
the same should be generally, publick-
ly and solemnly holden and kept, as
well by abstinence from food, as by
publick Prayers, Preaching, and hear-
ing of the Word of God, and other
Religious and holy Duties, in all Co-
thedralls, Collegiate and Parish Church-
es and Chappels within the King-
dom of England and Dominion of
Wales (without any exception) on
the first Wednesday of every Month;
to continue during the Tronblis in the
said Kingdom of Ireland: All which
His Majesty did straitly charge and
command, should be reverently and
devoutly performed by all His Sub-
jects, as they desire the blessing of Al-
mighty God, and would avoid his
heavy Indignation against this Land
and People; and upon pain of such
punishments as may justly be inflicted
upon all such as shall contemn or
neglect his Religious a work and duty.

And whereas the Lords and Commons in both Houses of Parliament, have received divers Informations from several parts of this Kingdom and Dominion of *Wales*, of the great neglect of the due observation and keeping of the said Fast upon the dayes appointed, and of the Prophanations of the same, by many irreligious, ill-affected, loose and scandalous persons, as well of the Clergy as others, who are so far from afflicting their souls, and loosing the bands of wickedness, as that they provoke the wrath of Almighty God, and make so pious a means to procure his Blessings, the occasion of greater Judgements.

For the prevention whereof for the time to come, the Lords and Commons do Order, Declare, Ordain, That in all and every the Cathedrals, Collegiate, and Parish Churches and Chappels, within the Kingdom of *England* and Dominion of *Wales*, (without any exception) upon every Lords day next and immediately before any the dayes appointed for
the

the said publike Fast, the Parson, Vicar, Curate or Minister, that upon that day shall Officiate or Exercise in any of the said Cathedrals, Collegiate Parish Churches or Chappels, shall give publike notice in every of the said Cathedrals, Collegiate Parish Churches or Chappels respectively, of the Fast day next ensuing, immediately after Sermon, or Prayer ended in the Forenoon, before the Congregation be dismissed, earnestly exhorting and perswading all the people to the solemn due keeping, and Religious observation of the whole day appointed for the said Fast: and that they would repair to some Church or Chappel, there diligently and reverently to attend all such holy Duties as shall be used in the observance of the same; that they forbear to use all manner of Spotts and Pastimes whatsoever, and their ordinary Trades and Callings upon the said day, as well Carriers, Waggoners, Carters, Wainmen, Drovers, Butchers, Hucksters, Shop-keepers, Labourers, or any others using any Art, Trade, Myste-

ry or Manual Occupation whatsoever; and that all Vintners, Taverners, Ale-house keepers, and keepers of Victualling-houses, do forbear to keep open their Doors, Bulks or Shops, or to sell or utter (except in cases of extreme necessity) any Wine, Beer, Ale or Victual, till the publike exercises and Religious duties of that day in the respective Cathedrals, Collegiate, Parish Churches and Chappels, be past and over.

And lastly, all and every the Justices of the Peace, Majors, Bailiffs, Constables, Churchwardens, and other Officers inhabiting or residing within the Limits or Præcincts of any such Cathedral, Collegiate, Parish Church or Chappel, are hereby required to take special notice, as well of such Parson, Vicar, Curate or other Minister that ought to Officiate in any of the said Cathedrals, Collegiate, and Parish Churches or Chappels, upon any such day appointed for the Fast, that shall either refuse or neglect to do the same, or not do or cause the same to be done in that religious

gious and solemn manner as it ought to be, or that shall refuse to give notice of the Fast day, at the time and in manner as aforesaid, and forthwith to return their names, and the names of all such (from time to time) as shall wilfully offend herein, in contempt of the Laws, His Majesty and both Houses of Parliament, unto some one or more of the Knights, Citizens or Burgesse that serve for the County where such offence is or shall be committed, that some speedy course may be taken for the severe punishing of such as shall offend herein according to the Laws.

Die Mercurii, 22 Aug. 1642.

O *Resolved by the Commons assembled in Parliament,*
That this Ordinance be forthwith
Printed and Published :

H. Elfyng, Cler. Parl. D. Com.

24. April,

24 April, 1643.

V Hereas the Lords and Commons in Parliament have made an Ordinance for the more strict and solemn keeping of the days of Publique Fast, which are not by all persons duly observed, even in these Times of publique Calamity, to the great dishonor of God, and the contempt of the Authority of both Houses of PARLIAMENT. Now that more particular notice may be given unto all such as shall offend herein, before any exemplary punishment be inflicted upon them; It is Ordered by the Commons now assembled in Parliament, That all Constables (or their Deputies) shall the day before every publique Fast, repair to
every

every House within their several and respective Liberties, and charge all persons, that they strictly observe the Fast, according to the Directions in the said Ordinance.

And they shall upon the said days of the publique Fast, walk through their said Liberties, diligently searching for, and taking notice of all persons, who either by following their work of their Calling, or sitting in Taverns, Victualling or Alehouses, or any other ways shall not duly observe the same: And they are hereby required to return the Names of all such persons as they shall finde so offending, as also such Informations as they shall receive against any other persons within their Liberties, guilty of the like offence,

offence, unto the Committee for
Examinations, that so they may
be proceeded against for the con-
tempt of the said Ordinance: And
all Constables are to observe these
Directions from time to time, so
long as the said publique Fast shall
be kept, without expecting any
further Order.

H. E. Knight, Clerk, P. O. D. Conn.

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